

He then went on to say—give us this sentiment to inscribe on our banner. 'The Restoration of the Missouri Compromise,' and we could carry every free State from the Atlantic to the Mississippi. We can elect a president by Northern votes; and to show the South that we were not influenced by narrow or sectional feelings, we stood ready to make a Southern man our standard-bearer. If, on the other hand, you deny us this, the strength and energy of this organization is gone at once and forever. We cannot maintain ourselves at home for an hour. If Mr. Webster failed to bring Massachusetts, to whom he was linked by hooks of steel, cordially to support the fugitive act, much less can we reconcile her to this platform. You call upon us to sacrifice ourselves when we can do you no good. I for one, sir, am not ambitious of such a crown of martyrdom.

He proceeded to say that Massachusetts had been taunted with disunion; she was misunderstood. She was loyal to the Constitution and the laws. Within her borders, fast by the Atlantic and within the sound of the distant cannon, she had one who pre-empted the name of 'the Defender of the Constitution.' We had not forgotten his great teachings—the matured results of that magnificent intellect. We still cherished his memory. His grave was watered not simply by the tears of Massachusetts, but by those from every corner of the land, who passing clouds were darkening his setting sun did not make us unmindful of the many years during which he shone with undimmed lustre. But how, men of the South, did you treat that great man, after he had made so many sacrifices in your behalf? You denied him the poor barren honor of a nomination. Then it was the iron entered his soul. He went home to die in the early of the day, his face animated by a high hope; at its close, by bitter disappointments. But he did not repine. What a glorious death-bed was his! With the calmness of a philosopher, and the hope and reliance of a Christian, he awaited the approach of the great event. He wrapped the drapery of his couch around him, and lay down, we trust, to pleasant dreams!

MR. WILSON'S SPEECH.

Mr. Squires of New York made a coarse and violent assault upon Massachusetts, and especially upon Gen. Wilson, charging him with a determination to break up the organization.

Gen. Wilson rose to repel the unprovoked assault made upon his State, and to rebuke the insolence of the member from New York. All would hear witness that he (Gen. W.) was a man of words of unkindness to any one during the sittings of the Convention. From gentlemen from the South, he had received acts of kindness he should ever remember, and all would notice that the wanton assault of the member from New York was wholly unprovoked. This member had declared that the anti-slavery movement had done up small men. The exhibition the member had made of himself proves that he is the last creature on earth to sneer at any one for want of ability, temper or manners.

Gen. Wilson said he and his associates stood upon that floor with 80,000 Massachusetts freemen at their backs—the delegates from New York stood there with only a single man. Seward trod his heel upon the necks of the rampant gentlemen from New York, and if this New York platform was agreed to, he would look down into their political graves. New York must be held responsible for the platform; it was their work. We could not stand upon it in a single day. The State of the North. The member says he will go to the Convention; if the restoration platform is adopted, let him go—let his associates go, bag and baggage—we shall lose little of either talent, character or power. He will no longer be a hypocrite, he tells us: we are glad to hear it.

Adopt this platform, and the North will repudiate it and you will have 120 pledged men to Congress to restore freedom to Kansas—will these members obey your decrees, and violate these pledges? Never will they do so. Mr. Barker, who wanted to be Mayor of New York, and could not, who wanted to be president of this Council, and could not get it because we wanted a man who knew something more than to repeat the State phrase—'No North, no South, no East, no West,' and would not have one that blasphemously sneers at the higher law—he boasted of his victories in New York! That State had resolved in favor of restoring the old Fugitive Law. He was in favor of it by tens of thousands. We mean to hunt down these men of the North, who betray us—we will look down into the political graves of these apostates of New York—these men who are false to the North, and not true to the South.

Massachusetts was not there to save the Union. It was safe—no one raised the question in Massachusetts. Liberty, not the Union, is in danger, and he was here to help preserve it. He would give the South all its rights, but we demanded all our rights. Nineteen years ago, standing beside Williams' slave pen in the capital, he pledged himself to liberty, and he had never in public, or in private, at home or abroad, spoken or written one word inconsistent with that pledge, and he never would to save any party, or at the command of any power on earth. He would trample with disdain upon your platform—for which New York was responsible—so would the North.

Gen. Wilson also treated the constitutional argument in relation to slavery and not the question of the Supreme Court, that 'slavery was a mere municipal regulation, limited by the verge of the local law.' He told the South they would yet be glad to rely upon this doctrine, and to adopt the principle of State rights as to slavery.

GLORIFICATION OF THE UNION.

On Thursday evening, 15th inst., the Mayor and citizens of Philadelphia entertained the delegates to the National Know Nothing Convention, at a grand banquet in Sansum Street Hall—Mayor Conrad presiding. Several Southern slaveholders made speeches, every one of whom spent his breath in glorifying the Union, and pleading earnestly with the North for its perpetuity. A most pregnant fact! Below we give the 'high falutin' speech of the Hon. Kenneth Raynor, of North Carolina, in response to the first toast, 'The Union'—

Hard indeed is the task imposed on him to whom is assigned the duty of responding to such a sentiment as this of the Union, around which cluster so many hallowed and heart-stirring associations. The Union! the very word of poetry itself; ay, the poetry of patriotism! What tongue so eloquent as to portray its beauties—what heart so full as to appreciate its glories—what brain so active as to estimate its value! The Union! the very mention of the word is enough to still all the tumults of our troubled nature—to hush all the angry contentions of conflicting interests—to ally all the anxieties of the patriot's heart in reference to our country's future. (Applause.) The idea of the Union of these States! How vast the field of contemplation which opens before the human mind! It grasps within its horoscope the glorious associations of the past, the most intense appreciation of our present blessings, the most intense and anxious hope as to the glories of our country's future.

The Union of these States! Why, the very idea carried back the mind to the time when our Pilgrim Fathers landed at Plymouth Rock, at Jamestown, and at Roanoke—when their hearts and their arms, nerved with strength and vigor, impelled by a devotion to civil liberty, and a resistance to religious oppression, they braved all the storms of the ocean—they suffered all the privations and perils which were peculiar to a people flying from oppression to a distant wilderness. The same idea of the Union comprehends the time when our fathers, within a few hundred yards of the very spot where we are now congregated, and really when I allude to that important event in our history, I feel the stirring associations connected with it—when I feel that I am within sight of that hallowed place, I feel as Moses did in the sight of the burning bush; that the very ground on which I stand is holy ground. (Tremendous applause.)

Aye, my brethren, this idea of the Union! It carries your mind's eye

back to the scene when that conclave of sages, those hallowed bones now rest in our classic soil, assembled together, and these pledged to each other their lives, their fortunes, and their sacred honor, (great applause,) and declared that these provinces were, and of right ought to be, free and independent States. It covers associations still as thrilling as ever those; it carries you back to all the battle-fields of the Revolution. This idea of the Union! it covers the sacrifices of our fathers at Bunker Hill, at Saratoga, at Brandywine, at Guilford, at Camden, where the blood of heroes crimsoned the soil, and watered that tree of liberty under whose spreading branches we are now reposing in peace and quietude. (Tremendous applause.) Yes, my friends, this idea of the Union, which was the result of our fathers' sacrifice, cannot fail to carry back your minds to the perils, the sufferings of those heroes, and of that man whose name is hallowed in the hearts and affections of every lover of his country—to a time, I say, when British cannon were heard booming across the bay, and the patriot's heart struggled with anxiety—to a time when our patriot mothers hugged their infants to their bosoms in despair—to that very time when Washington (loud applause) drew from his side his trusty sword, and led the sons of freedom to battle. (Renewed applause.) Gentlemen, this idea of the Union, you cannot fail to cherish, and if you contemplate the sacrifices our fathers made in giving us such a government, and in transmitting to us such institutions, if we have not patriotism and wisdom and conciliation enough to preserve these institutions, and to transmit them to our children as we received them from our fathers, I blush to think that we shall become the possessors of an illustrious ancestry. (Cheers.) But I will not believe it. I do not believe it. I feel in my heart and in my soul that there is patriotism and conservatism enough now assembled in Philadelphia to save this glorious Union. Let us do our duty. Let us make those small sectional sacrifices which may be necessary to the maintenance of the Union, and let us perpetuate this Union. We shall then have secured our nationality, thank God! We then shall have secured the great principle of religious freedom; and after having discharged our duty, we shall die with the proud consciousness that owing to our efforts in great part,

—few, the immortal names
That were not born to die.—(Great applause.)

My brethren, this idea of the Union! It is an event in our history no less momentous even than that which refers to the time when our fathers assembled for the purpose of framing that glorious constitution under which we live: when coming together from all parts of this vast confederacy, with conflicting feelings, representing conflicting interests, they there laid deep and strong the foundation of this glorious temple of liberty, and whose altar their sons may assemble, and there offer up their sacrifices of peace and eternal concord. (Great enthusiasm.) This was the Union of these States. That idea, I say, even covers the glorious achievements by our flag, during our last war with Great Britain; for it was because the nationality of our country was affected—because the equality represented by this Union, emblemized by the stars and stripes—was violated, that we drew the sword in that contest; and it was in that contest that national equality was avenged in the blood of the enemy. And looking up to a period still later, and within the knowledge of all of us—when our country was with Mexico, and we were under the broad flag of the Union—the Union as embodied in the stars and stripes—that our sons marched over heratombs of the slain to the very walls of Montezuma; and as the beams of the rising sun shot athwart the eastern mountains, they first greeted that glorious flag which is still there. (Great applause.) Brothers, we are not the Union—covering the entire globe, which we now occupy among the nations of the earth. Look at our present position. What is it that has substituted for the rapine of the wilderness fields of waving grain? What is it that has whitened with the sails of commerce those lakes and rivers on whose shores solitude had brooded for ages? What is it which has carried our science, our arts, our manufactures and our arms from the shelving beach of the Atlantic to the beetling crags of the Pacific? It is the Union of the States. (Applause.) By this, from one end of the country to the other, we have the same language, the same literature, the same laws and the same institutions. By this you see the school house and the church first twin their spires heavenward, and you go into the wilderness. By this you see commerce, agriculture and manufactures in every direction. By this you see the glorious heritage of the Anglo-Saxon race—the common law—dispensing its blessings. Travel, I say, from the Northern lakes to the Southern gulf, from the icy regions which border the great icebergs to the sunny shores of the South—go where you will throughout the confines of this broad country, and 'the meaneast rill, the mightiest river rolls, mingling with its name divinity.' (Great applause.)

Brethren, not only does this idea of the Union cover the past, but it covers the glorious anticipations of the future. (Great applause.) Let this glorious Union be maintained and preserved. (Loud cheers, and cries of 'Good for Massachusetts!') Let American liberty, American law, and American religion be preserved. (Great applause.) Let the lamp of freedom be lighted on every hill! Let the stars and stripes trail in triumph on every breeze! (Tremendous applause)—until your heart swells with the very poetry of freedom as it contemplates our future destiny. When we shall have performed our duties here, and shall have given to the country 'from the North to the South,' still, these great and glorious and inestimable institutions will continue to flourish, and these glorious blessings will be as highly enjoyed by our posterity. But, my friends, who is rash enough to dare to lift that veil which shuts the future in darkness, and beyond which 'shadows, clouds and darkness' rest upon the prospect? This Union! This is a sentiment, thank God, which has its home in the heart; it is identical with liberty itself. Destroy this Union, and the very idea of liberty becomes a wild and senseless abstraction. (Cries of 'Hear, hear!') Yes, sir, assembled as we are on this festive occasion, representing all varieties of interests, and all varieties of sections of this country,

With freedom's soil beneath our feet,
And freedom's banner streaming o'er us,
I would invoke my brethren here, I would appeal to them in the language of brotherhood and of friendship, and I would ask the question—If your fathers braved the perils of the ocean, if they suffered the privations of the wilderness, if they encountered all the dangers and difficulties of this primeval land, is it possible that that tree of liberty, nurtured by their blood, cultivated by their affections and their sacred treasures, are to be destroyed? Is it possible, I say, that we cannot preserve this sacred institution, and that we are to be so much for, and made so great sacrifices to secure to us? (Great applause, and cries of 'We will, we will!') I appeal to my brethren who represent that portion of the country where sleep the bones of those who fell on Bunker Hill—(great applause)—I will appeal to them by the memory of those who marched to battle together at Gettysburg, at Trenton, and at Brandywine. I would appeal to those in whose veins flows the same blood which was poured out at Guilford, at Camden, at Eutaw; and if our forefathers stood together upon that trying and eventful occasion, shoulder to shoulder, sustaining and aiding each other in the hour of conflict and of peril—and if these glorious institutions, this glorious Union, are the work of their hands and the heritage of their gift—I would appeal to you, by all the blood of your fathers, and ask the question, 'Will you lay your unhallowed hands on this Union, which was cemented by their blood?' (Great applause.) If our fathers from the Northern States, Middle States, and Southern States, could meet together in convention in 1787, and there agree to sacrifice sectional prejudices upon the altar of their country, and if they could bequeath to us that glorious Constitution under which we live, I ask you, in God's name, is there not enough of patriotism left, is there not enough of devotion to the memory of our fathers left, to swear to each other that the blood of our fathers shall not be degraded? (Loud applause, and cries of 'Yes, there is!') My brethren, this is no mere occasion of festivity; it is true we have met here to enjoy the kind hospitality of friendship and the glorious greetings of our Philadelphia brethren, but yet, if I understand the philosophy of this assembly, the genius of American liberty is now hovering over us. (Great enthusiasm and tremendous applause.)

There is a deep philosophy in the object which brought us to this city. The object of our coming here is no secret, although there may be many here who, perhaps, have not entered into the 'Court of the Inner Temple,' but I presume there is no one here who has not, if I may make an illustration by applying to the Jewish history, who has not been admitted into the 'Court of the Inner Temple,' at least. We have assembled here for a good, a high, and a holy purpose, and the only question amongst us is whether we can bring enough of sacrifice to the common altar to save those glorious institutions, which are purchased by the blood of our fathers. (Cheers.) The cordial greeting with which this sentiment of 'the Union,' has been received here, is evidence that we believe that the bare possibility of danger to this Union is enough to arouse patriot hearts to a determination that so far as their efforts can avail, this Union shall have no enemies. (Renewed and protracted cheering.) Then, my brethren, I appeal to you in conclusion—I appeal to you by those glorious memories of the past, by the glories of the present, and by the bright prospects of the future: I appeal to the North by her glorious associations, to the South by her glorious associations, to the commonwealth of Massachusetts, to the Commonwealth of Pennsylvania, to the Commonwealth of New York, to the Commonwealth of Virginia, to the Commonwealth of North Carolina, to the Commonwealth of South Carolina, to the Commonwealth of Georgia, to the Commonwealth of Florida, to the Commonwealth of Alabama, to the Commonwealth of Louisiana, to the Commonwealth of Mississippi, to the Commonwealth of Arkansas, to the Commonwealth of Texas, to the Commonwealth of California, to the Commonwealth of Nevada, to the Commonwealth of Idaho, to the Commonwealth of Utah, to the Commonwealth of Arizona, to the Commonwealth of New Mexico, to the Commonwealth of Colorado, to the Commonwealth of Wyoming, to the Commonwealth 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ANTI-SLAVERY CONVENTION FOR NEW HAMPSHIRE.

The Executive Committee of the AMERICAN ANTI-SLAVERY SOCIETY invites the friends of freedom in New Hampshire, without distinction of party, to meet in CONCORD, on THURSDAY and FRIDAY, June 21st and 22d, 1855, at 2 o'clock, P. M., on the day first named.

Among those who may be expected to attend the Convention are WILLIAM LLOYD GARRISON, STEPHEN S. and ABNEY K. FOSTER, WENDELL PHILLIPS, and A. T. Foss. For the Executive Committee of the American Anti-Slavery Society, SAMUEL MAY, Jr., BOSTON, May 30th, 1855.

FOURTH OF JULY IN BREWSTER. Barnstable Co. The friends of the Anti-Slavery Cause in BREWSTER, having made arrangements for an Anti-Slavery Celebration, in that town, of the approaching FOURTH OF JULY, would invite their fellow-citizens throughout the County to unite with them in rendering the occasion one of general interest, and of benefit to the cause.

An Address will be delivered at VINING'S HALL, by GEORGE W. PUTNAM, of Lynn. Exercises in the Hall to commence at 10½ o'clock, A. M.

The meeting will have the character of an Anti-Slavery PIC NIC; and every thing will be done by the friends of the cause in Brewster to make the occasion an agreeable one to those who may come from other parts of the Cape.

A PLEASANT SUMMER RETREAT. The Ocean House, at Brewster, is not only situated in one of the most pleasant localities on Cape Cod, but will be found to compare favorably with any place in the Commonwealth. The house stands on an elevation which gives a view of Harwich, Dennis, Hyannis, and Provincetown. Beautiful streams, within a short walk, filled with trout and pickerel, are abundant. Fowl are also in the neighborhood. The Hotel is new, large, and well fitted up, and the stranger cannot commit himself to more obliging and attentive hands than Mr. and Mrs. ELSIEA ROBBINS. Those who shall be so fortunate as to spend the dog-days at the Ocean House will find it one of the sweetest spots in the Old Bay State.

NEW HAMPSHIRE ERECT! The New Hampshire Legislature has made choice of the Hon. James Bell and the Hon. John P. Hale to represent that State in the U. S. Senate—the former for six years, and the latter for four years. In the Senate, the vote was nearly unanimous; in the House, the majority was very large.

OHIO. The quarrel between the Free Democrats and the Know Nothings continues in Ohio. Giddings and his comrades are working heartily for Chase's nomination at Congress. The Know Nothings will be mortally offended if Chase is elected—so the order in Ohio will not touch him.

OVER \$800 have been raised for Bachelard's widow, of Boston; but less than \$10 was raised in the whole of New Hampshire. There were those men who peril their lives and their souls in executing the Fugitive Slave Law can expect from the South.

A set of Missouri soundrels recently came into Kansas City, and threatened the lives of several citizens. One innocent young man was clubbed over the shoulders, because he would not deny that he was an abolitionist. The landlord of the American Hotel was an object of attack, but he frightened away the crowd by calling on the use of a bowie knife. The citizens of the place were finally so outraged, that they arrested the villains, and they were to have a trial.

ESSEX COUNTY ANTI-SLAVERY SOCIETY. Owing to the difficulty of obtaining a suitable place to hold the Spring Quarterly Meeting of this Society, which should have been held in April, and as the friends of the cause throughout the county have not, any of them offered, provide a place, the Annual Meeting will be held in Haverhill, some time in the beginning of August next; and should any of the friends of humanity in the county wish for a meeting in this vicinity previous to that time, and will say so, an effort will be made to procure suitable speakers for the occasion.

In behalf of the Society,
ISAAC OSGOOD, Secretary.

AARON M. POWELL, an Agent of the American Anti-Slavery Society, will hold meetings as follows, in COLUMBIA Co., N. Y.:

| | | |
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| Harcenville, | Monday afternoon and eve's, | June 22. |
| Spencertown, | Sunday evening and eve's, | " 30. |
| | Sunday afternoon and eve's, | July 1. |

WENDELL PHILLIPS and WM. LLOYD GARRISON will address the citizens of CONCORD, and vicinity, on the subject of Slavery, on FRIDAY EVENING, July 8th, at 7 o'clock. The citizens of the town will be invited to attend. At 2½ and 7 o'clock, in the Town Hall. Come and hear.

WORCESTER NORTH ANTI-SLAVERY SOCIETY.—A regular quarterly meeting of the Worcester Co. North Anti-Slavery Society will be held at HOLDEN, commencing on Saturday evening, June 30th, and continuing through the day and evening of Sunday, July 1st.

WM. WELLS BROWN, STEPHEN S. FOSTER, SAMUEL MAY, &c., and other speakers, will be present.

D. M. ALLEN, Secretary.

CHARLES C. BURLEIGH, an Agent of the American Anti-Slavery Society, will speak at NORTH EASTON, on Sunday, June 24th, at 10 A. M., and 1 P. M., and at STOUGHTON, same day, at 5 P. M.

OLD COLONY ANTI-SLAVERY SOCIETY. The annual meeting of the Old Colony Anti-Slavery Society will be held at PEMBROKE, Sunday, July 1st, in the Town Hall, at 10 o'clock, A. M.

WM. WELLS BROWN, SAMUEL MAY, &c., and other speakers will attend.

SAMUEL DYER, Secretary.

An Anti-Slavery Meeting will be held in VINING'S HALL, EAST RANDOLPH, on Sunday next, July 2nd, commencing at 10½ o'clock, A. M., and at 1½ and 4½, P. M.

WM. W. BROWN and others will address the meeting. It is hoped that friends in that and the neighboring towns will endeavor to attend, that the meeting may be a large and profitable one.

ANDREW T. FOSS, an Agent of the Massachusetts Anti-Slavery Society, will occupy the pulpit of the Independent Church in CUMMINGTON, (Hampshire County), on Sunday, July 8, and the three succeeding Sundays. During the three intermediate weeks, he will lecture on American Slavery in the neighboring towns, of which due notice will be given in the several places where he may visit.

On Sunday, July 29th, Mr. Foss's post-office address will be CUMMINGTON, Mass.

TO ORGAN MANUFACTURERS.—An intelligent and ingenious young colored man is eager for a chance to learn the organ business. Wages not so much an object as learning the trade. Will come one open the door?

Apply to WM. C. NELL, 21 Cornhill.

DIED—In Charlestown, at the residence of her brother-in-law, deputy warden of the prison, on the 6th inst., Mrs. ELIZABETH A. LYNN, wife of William Lynn, aged 61 years and 10 months, after a protracted illness of cancer.

Mr. Lynn was one of those noble women whose heart and hand were ever ready to do good. Her benevolence and kindness of heart can be best appreciated by those who best knew her. She and the three succeeding Sundays. During the three intermediate weeks, he will lecture on American Slavery in the neighboring towns, of which due notice will be given in the several places where he may visit.

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On Sunday, July 29th, Mr. Foss's post

POETRY.

For the Liberator.

LINES.
Written on hearing of the Passage of the Personal
Liberty Bill, May 21, 1855.

No more to low beneath the yoke,
No more to wear the chain,
Fair Massachusetts now looks up,
And stands erect again.

Prostrate in deep and dark disgrace,
Our noble State laid low,
While Slavery's minions held the rule,
Scarce one short year ago.

She felt her degradation then,
Felt it in every part;
Low in the dust she bowed with shame,
And wildly throbb'd her heart.

And then a firm resolve she made,
In that dark, evil hour,
That she no more would basely yield
To rude oppression's power.

But sons of hers, who'd help to bring
Upon her guilt and shame,
She would disown, and thus would wipe
The stigma from her name.

Was it a vain and wild resolve,
Or has she kept it well?
Go, ask ye those who've felt her scorn,
For surely they can tell.

The deed, for Freedom's cause, which she
Has bravely done to-day,
Shall for her past misdeeds atone,
And wipe her shame away.

Know, bootless braggarts of the South,
Her sons are freemen now,
No more beneath your iron rod,
Or servile yoke to bow.

Proudly to-day the Bay State stands,
And laughs to see your rage,
And shouts, "No honored son of mine
Shall as your tool engage."

Heaven bless our noble State, and grant
That she may ever be
A refuge for the poor oppressed,
Home of the brave and free!

Haverhill, Mass.

J. M. E.

THE CLERGY.

"It is iniquity, even the solemn meeting."—ISAIAH
1: 18.

"He that sitteth in the heavens shall laugh: the Lord
shall hold them in derision."—PSALM 2: 4.

"Their folly shall be made manifest unto all men."—
1 TIM. 3: 1-11. PETER, chap. 2.

The clerk is a much better teacher
Than many a celebrated preacher;
And Balaam's stupid ass was wiser
Than many a modern moralizer;

The feathered king, with his red crown,
Is like a pompous teacher;
He does not wear a black silk gown,
To conquer a church presbyter.

Wiser is a cackling hen
Than a host of learned men,
Preaching, arguing and disputing,
Yet no false ideas confuting.

Chanticleer spoke truth to Peter,
Bishops speak but blither clatter,
When they argue, "Hear the Church,"
And leave the Gospel in the lurch.

While thus with sacred things they play,
As suits the will of Mammon,
They combat evil in array,
Like dice that play backgammon.

Of place by hearers "in a box,"
And tossed about and shaken,
They season truth with paradox,
As eggs are fried with bacon.

(Prince Satan gladly hides his fangs,
And grins his approbation,
Because he knows that such harangues
Will much increase his nation.)

Their hearers follow where they lead,
And lead those whom they follow,
Insensibly, with wondrous speed,
The seeds of truth they sow.

Their mighty army of forms
'Tis treason to surrender,
Mid clouds and sunshine, calm and storm,
Each is a church defender.

Oppression cries unto the Lord,
And they bow unto Mammon,
While Faith will wield a two-edged sword,
And end their game of gammon.

S. G. C.

GENTILITY.

Gentle it is to have soft hands,
But not gentle to work on lands;
Gentle it is to lie in bed,
But not gentle to earn your bread;

Gentle it is to cringe and bow,
But not gentle to sow and plough;
Gentle it is to play the beau,
But not gentle to reap and mow;

Gentle it is to keep a gig,
But not gentle to hoe and dig;
Gentle it is to trade for fail,
But not gentle to swing the dail;

Gentle it is to play the fool,
But not gentle to keep a school;
Gentle it is to cheat the tailor,
But not gentle to be a sailor;

Gentle it is to fight a duel,
But not gentle to cut your fuel;
Gentle it is to eat rich cake,
But not gentle to cook and bake;

Gentle it is to have the blues,
But not gentle to wear tight shoes;
Gentle it is to roll in wealth,
But not gentle to have good health;

Gentle it is to cut a friend,
But not gentle your clothes to mend;
Gentle it is to make a show,
But not gentle poor folks to know;

Gentle it is to run away,
But not gentle at home to stay;
Gentle it is to smirk and smile,
But not gentle to shun all guile;

Gentle it is to love your wife,
But not gentle to love your life;
Gentle it is to make a bet,
But not gentle to pay a debt;

Gentle it is to play at dice,
But not gentle to take advice;
Gentle it is to curse and swear,
But not gentle plain clothes to wear;

Gentle it is to know a lord,
But not gentle to pay your board;
Gentle it is to skip and hop,
But not gentle to tend a shop;

Gentle it is to waste your life,
But not gentle to love your wife.
I cannot tell what I may do,
Or what and scenes may yet pass through;

I may, perchance, turn deaf and blind,
The pity of all human kind;
I may, perchance, be doomed to beg,
And bow about upon one leg;

And even may I come to steal,
Come joy or sorrow, weal or woe,
Oh! may I never get that low.

THE LIBERATOR.

LABORS OF JOSEPH BARKER ABROAD.

SALEM, (Ohio), June 12, 1855.

MY DEAR FRIEND:
I will now, according to promise, endeavor to give
you some account of my labors, observations and expe-
riences, during my sojourn on the other side of the
Atlantic.

And first, as you have already informed your read-
ers, I delivered one hundred and fifty-three lectures, held
four public discussions, and spoke ten or twelve times
at public meetings. My lectures were, first, on Amer-
ica, its government, laws and institutions,—its soil,
climate and scenery,—its vegetable, animal and min-
eral productions,—its reforms and reformers,—its
religious and political parties,—the character, man-
ners and customs of the people,—and whatever else
might be interesting to intending emigrants. In these
lectures, I tried to make my hearers acquainted
with the great and awful question of American sla-
very, and with the noble men and women of all parties,
who are laboring to bring this question to a righteous
issue. So far as I could, I did justice to your efforts
in this solemn and all-important enterprise, to the
efforts of your noble and mighty fellow-laborer, THOMAS
PARKER, and to the labors of all who have
greatly distinguished themselves in any department of
the anti-slavery cause. And my remarks on this sub-
ject were invariably well received. I spoke out all
that I thought and all that I felt, mining nothing;
and my hearers responded most heartily, never stint-
ing their praise of the philanthropy, the courage and
the constancy of American anti-slavery reformers.

I also did justice, so far as I could, to our educa-
tional, medical, legal, religious and moral reformers.
I tried to make my hearers acquainted with the wo-
man's rights movement, also, and with the many noble
minds interested in it. The strange phenomena of
spiritualism, also, came in for some remarks, and
strong were the feelings awakened by a statement of
what I had seen, heard and read on this mysterious
subject.

I had generally large audiences. My hearers, in
most places, were chiefly from what are called the
working classes. In some places, they were chiefly
from the middle classes. In others, the classes were
blended in almost equal proportions.

I lectured oftenest on the Bible, endeavoring to show
that the common notion of its supernatural origin and
divine authority is false and injurious. In Sheffield,
I delivered seven lectures on this subject, and in Liver-
pool nine. In most places, however, I delivered only
three or four. These were my most exciting lectures.
They were best attended, and they led to the most dis-
cussion. By many, my remarks were applauded, and
by some they were denounced with horror. In Liver-
pool, the Orthodox priests and their friends mustered
strong at my first meeting, and endeavored to prevent
me from proceeding with my lecture. And they were
terribly excited and violent. One of the priests laid
hold on me, and the whole party burned with "holy
indignation,"—the name which the Orthodox give to
the deadliest and fiercest form of hate and rage. But
by the assistance of the most noble and determined
Chairman, the philanthropist, JOHN FISKE, Esq., and the
aid of a zealous band of friends, both men and wo-
men, I succeeded in finishing my lecture, and main-
taining the rights of the meeting. The following
night, another attempt was made by the same party
to prevent the delivery of my lecture, and I was fre-
quently interrupted and insulted; but we still suc-
ceeded in preventing the enemy from breaking up the
meeting. But as we were closing the proceedings, a
company of about two hundred gathered together in
the centre of the room, and began to mount the plat-
form, vowing that I should not leave the room alive.
The platform was soon crowded, and amid the confu-
sion and excitement, I retired to the rear, took up my
papers, and finding that the foe had left the side aisle
unguarded, I quietly stepped down and moved towards
the door, and had got two thirds of the way down the
aisle before the men of piety and blood discovered me.
A huge pile of flesh and blood, with the shape of a
man, but the heart of a saint or demon, stood in my
way, and attempted to stop my progress and my egress;
but, mustering all my strength, I hurled the vile ob-
struction out of the way, and while the more nimble
and fiery of the saints were tumbling over the benches
and endangering their necks, in their holy eagerness to
clutch me, I, rather quietly, but not slowly, made my
way to the ante-room and rear door, with my wife,
out of the reach of their murderous rage. Still, for
more than an hour, those fierce defenders of the
popular faith crowded the door way and the street, howling
like the fiend demons, uttering the wildest excrecations,
and threatening to shed my blood if I dared to
come out. Meanwhile, my friends had informed the
police how matters stood, and a number of them were
now on the spot. They cleared the way to a carriage
provided for me, and stood in line on each side till we
entered. But, O! the yells of the murderers, as they
saw us enter the carriage! And then their attempts
to prevent the carriage from moving, and to tear me
out of it! But the story of their attempts to kill or
frighten me would be too long. Suffice it to say, we
got once more safe home to our friends.

Next night, according to announcement, I went to
the hall, and, not quite regardless of hostile demon-
strations, but still notwithstanding them, began my
third lecture. Another desperate attempt was made
to prevent the lecture, but it failed. The friends of
free speech mustered in greater numbers, and our
cause was triumphant.

The Free Protestant Association, who had invited me
to Liverpool, now resolved, in case I could comply, to
request me to deliver other three lectures in the same
room. I did comply, and we had three comparatively
peaceable meetings. I was then requested to add
three more lectures. After an interval, I did so.
The victory of free speech over bigotry and hate seemed
now complete, and we left Liverpool in triumph. Some
time after, I and my wife, who had attended every
lecture, and stood by me like a woman, were invited
to attend a meeting of friends in Liverpool, where we
had tea and speeches and many congratulations. Here
my wife was presented with a beautiful purse and ten
sovereigns, and I with a beautiful likeness of myself.
Mr. Finch, a man who would almost bear a comparison
with— for love of truth, of freedom and of man, for
courage and constancy in a good cause, and for un-
feigned kindness and incorruptible integrity, presided at
all my lectures, and was the gentleman chosen to con-
fer on us the marks and expressions of the respect and
affection of our Liverpool friends.

So much for my meetings in Liverpool. But if I
write at this rate about all my meetings, I shall fill
your whole paper, instead of a single column. I must
try, therefore, to shorten the remainder of my story.

At Sheffield, we had the vast Amphitheatre for our
meetings, and the place was crowded. Here the pre-
vailing feeling was in my favor, and the meetings were
peaceful and orderly. A clergyman of the State
Church rose at the close of my lectures, and attempted
some defence of the Orthodox doctrine, but refused to
enter into a discussion. He announced that he would
review my lecture, and reply to my arguments, in the
parish church. He did so; and as soon as reports of
his lectures were out, I reviewed them. The Sheffield
lectures, seven in all, including my reply to Rev. J.
Sargeant, were published, and those who wish to have
the means of judging who had truth and argument on
his side in this controversy may read the publication.

At Sheffield, also, I and my good wife were invited to
a congratulatory meeting, where we met many hearty
friends, and received many tokens of their affection
and esteem. Isaac Robinson, Esq., for nearly thirty
years a radical and wholesale reformer, and for many
years a most useful member of the Sheffield Town Coun-
cil, showed us all possible kindness, and so did that
heartly, outspoken, ever-happy and unchangeable advo-
cate of truth and right and liberty, Thomas Taylor,
brush manufacturer, of Arundel street. I and my wife
were entertained at his house, and never, anywhere,
were we cheered with a more generous welcome, or kept
more at ease by the unaffected, overflowing kindness of
teetotal Thomas Taylor and his wife. Mr. Taylor man-
ufactured me a nonpareil brush, with my name worked
in the bristles, warranted to last as long as I shall have
a coat to brush, or a back to which to put a coat, while
others presented me with useful and formidable speci-
mens of Sheffield cutlery.

At Halifax, I had six lectures, and should have had
three more, had not the Rev. Brewin Grant, M. A.,
been drawn into an acceptance of my challenge to dis-
cuss with me the Bible question publicly. My lectures
were in Odd Fellows' Hall, the largest public room in
the town, capable of holding nearly two thousand peo-
ple. It was crowded, and the power of the meeting
was with me. Insults and interruptions were not want-
ing; but the insolent disturbers were rebuked and held
in check, and the results were highly satisfactory.

I had eight or nine lectures at Glossop. Glossop is
a manufacturing town in a romantic valley in Derby-
shire, and the centre of a populous manufacturing dis-
trict. I was to have lectured here many years ago,
but no place could be got. Every large room was under
sectarian influence. Since then, a large hall has been
built on liberal principles, and here I began my lectur-
ing labors after my return to England. I had large
audiences, and, with the exception of a few impotent
bigots, all were orderly. Twice we had the presence
and even the opposition of the Congregational minis-
ter, who added much to the interest of the meeting, but
not much to his own credit.

But it would be too long to give an account
of all my meetings. It is enough to say, that I had
about one hundred and eighty seven meetings, in all,
and that in all, notwithstanding attempts on the part
of Orthodox opponents to disturb them, we secured a
hearing.

My first public debate was with a man of the name
of John Barnes, a kind of anti-sectarian sectarian, and
a schismatic Christian unionist. The debate did not
excite much interest, as Barnes is despised and hated
by the leading sects. We only met three nights, and
no accredited or readable report of the discussion was
published.

My second debate was with Brewin Grant, the cham-
pion of the Congregationalists, sent forth on a three
years' mission to put down infidelity. As soon as I
found myself at liberty, I offered to meet him; but he
declined. After six months' shuffling, however, he got
himself so far entangled, that he was obliged to meet
me. We accordingly met ten nights at Halifax, and
spent two and a half hours each night in debate. The
report of the debate was passing through the press
when I left England, but I have only got about one
third of it yet. My friends declared themselves highly
satisfied with the debate, and at a meeting following,
presented me with a very gratifying testimonial, beau-
tifully framed and gilded. Neither Grant nor his
friends seemed satisfied. He never offered to meet me
again, though his custom is to crow over his oppo-
nents, and dare them to renew the combat. In conse-
quence of his misrepresentations of my earlier writings,
and my personal history, I publicly challenged him
to a public discussion of his personalities; but, afraid
to submit his statements to public investigation, he
declined the challenge.

Brewin Grant is the most abusive and malignant
disputant, and the worst-behaved man, I ever met.
He speaks of unbelievers with the bitterest hate.
When he fancies himself superior to his opponent, he
treats him with the most malignant scorn and insolence,
and heaps foul names on him without measure. He
appeared not to think me a fit object for his contempt
or scorn, but he poured out upon me all the more
fiercely his rage and hate.

The report of the debate is not yet out, but it is ex-
pected to appear shortly.

Shortly after the debate with Grant, I had one for
six nights with a Mr. Williams, Baptist minister at
Accrington. Mr. Williams spied Brewin Grant, but he
did it awkwardly.

My last public debate was in Glasgow, with Colonel
Shaw, of Bourtree Park, Ayr. The Colonel is a noble
man. He did his best for his opinions, but he called
no names, showed no hate or spite, no bitterness or
intolerance. He conducted himself like a gentleman
from first to last. He treated the subject under discus-
sion with gravity, and his opponent with respect and
courtesy. He went right into the subject at the out-
set, and never attempted to leave it. He used no mean
arts; he attempted no frauds. He believed the doc-
trine he advocated, and tried to prove it true by argu-
ments; and if he failed, the fault was not in him, but
in his cause.

The first night of the debate was on Tuesday. On Wed-
nesday, we met at supper at the house of a mutual friend,
and spent our time agreeably, talking of America, Tem-
perance, &c. On Thursday evening, we resumed the
debate, and, on Friday evening, the Colonel returned
home to his family at Bourtree Park, about forty miles
from Glasgow. He must have given his family a very
favorable report of me, for on Saturday I received a most
beautiful note from his lady, inviting me to visit them
on the next Monday, and spend the day in visiting the
birth-place and the monument of Burns, the "banks
and breeze of bonnie Doon," &c. I went, and spent a
most delightful day with my noble opponent and his
family. His father, Captain Shaw, was as kind as the
Colonel, and Mrs. Shaw and the children were not be-
hind. On Tuesday, the Colonel and I returned in the
same carriage to Glasgow to renew our fight; but I con-
fess I felt it hard to debate in public with a man who
could treat me so kindly in private. The discussion
became a task, and I wished it over. It might prove
injurious to the Colonel as well as to the audience,
but I felt that my opponent had got the one thing need-
ful, a candid, kind, and gentle soul, and that a change
of opinion was a matter of less moment. However, I
did my duty as well as I could, and tried to be as kind
and gentle towards my opponent as he was towards me;
and on the second Tuesday evening, the discussion
came to a peaceful and harmonious close. The meeting
was much astonished to see a theological debate carried
on without an angry word, or a mean, uncharitable per-
sonality on either side; and when they saw my oppo-
nent, at the close, shaking hands with my chairman,
and the two disputants shaking hands with each other,
they seemed at a loss to what to do, till some one led
the way, and then the whole assembly followed in one loud,
rapturous burst of applause. You once asked whether
it was possible for a clergyman to debate the Bible
question with an unbeliever, without resorting to abuse.
I answer, I met with a minister, Mr. Loane, in Indiana,
who gave me only one abusive word, and that he after-
wards retracted; and Colonel Shaw had not an abusive
word to retract. And I give them this praise, deserv-
ed by so few, with great pleasure.

I met with many kind friends in Glasgow, kind
friends of yours as well as kind friends of mine. An-
drew Paton and his sisters, Mrs. Elizabeth Pease Nichol,
Mr. and Mrs. Cowper, Mr. Crawford, Mr. and Mrs.
Smith, Mr. and Mrs. Neilson, Mrs. Brown; and some
with whom you are not personally acquainted, such as
Samuel Wilson, H. Crosskey, &c., did every thing that
kind friends could do to render my visit to Glasgow a
pleasure to me. I also received great kindness from
several who are better known as disbelievers in the pre-
valent theology than by their labors in connection with
the great practical reforms of the day.

I was very agreeably disappointed by the kind and
friendly manner in which I was received by Mrs. Pease
Nichol. I called on her, at first, from a sense of duty,
to testify my grateful sense of her kindness in years
gone by, fearing that my calling might be unwelcome.
I found her, however, as kind and good as ever—kind-
er and better, perhaps; and the affectionate manner in
which she spoke of you and a number of your friends,
and the interest she showed in the Anti-Slavery cause,

and the cause of human improvement generally, delight-
ed my heart exceedingly.

But, I must close. What else I have to say, I must
say hereafter. Meanwhile, I remain,
Yours, very affectionately,
JOSEPH BARKER.

REMINISCENCES OF 'OLD MRS. PIERCE'.

When I was a child of nine years, 'old Mrs. Pierce'
came to pass the winter in our family. She was poor
and homeless, but good, and in some respects, quite a
remarkable woman. To express it in the words of the
true-hearted Irish girl, when asked if the people
with whom she lived were kind, answered, 'With re-
gard to this world's goods, poor as the young ravens
when they cry; but as respects furniture for the next
world, she was rich.'

For Charity's sweet sake, my mother had invited
'old Mrs. Pierce' to pass some months at our house.
Now, I had always heard her spoken of as 'old Mrs.
Pierce,' (she was seventy years of age), and never
once dreamed of any thing inegal or disrespectful
in the appellation. But the very first day that she ar-
rived, as she was seated in a large old family rock-
ing-chair, in my mother's room, enjoying a pinch of snuff,
I was deputed to invite her out to dinner. Mrs. P. was
very deaf, and I had always observed, that in speak-
ing to her, every body uttered themselves in a remarkably
distinct, loud tone of voice. I entertained a profound
respect for her, and was greatly interested in the pros-
pect of her long visit. Therefore, with the most defer-
ential propriety (as I supposed) approaching very near,
I said, in as loud and clear a voice as I could com-
mand, so that she might hear without embarrassment,
'Old Mrs. Pierce, will you please to walk out to din-
ner?' As she was pocketing her snuff-box, and rising
to go, my father, who was standing in the further part
of the large hall, heard me, and looking at me, unob-
served by all but myself, with his hand quietly beck-
oned me to come to him. Accordingly, I went. With a
sweetness and benignity of expression that I have
never seen equalled on any other countenance, he whis-
pered in my ear—'My dear, people don't love to be
called 'old.' It is not quite correct. I know you
do not design any harm, but I wish my little daughter
to do every thing wisely.' Notwithstanding the ex-
ceeding kindness of his tone and manner, I was mortified
and blank enough. After that, I took good care
always to address Mrs. Pierce without the prefix 'old.'

Somehow or other, it soon came to be the under-
standing of the family in general, and myself in particu-
lar, that I was in a good degree to be responsible for
Mrs. P.'s happiness, in all small matters, while she re-
mained a member of her household. As occasion
might require, I was to pick up her pocket handker-
chief, bring her a glass of water, bid her round the
garden, gather fennel, dill, caraway, southern wood,
of all of which she was especially fond. We read the
Bible, said our prayers, slept in the same room, and
rose, together. We held long talks on a variety of
topics, social, literary, and religious. In theology,
she was a devout Calvinist. But now, in looking back
upon those days, I can distinctly perceive many times
when the good woman's strong natural sense and the
generous affections of her soul caused her to pause and
shudder over some of the tenets of that terrible faith.
Her understanding and judgment seemed imprisoned
within her dark chambers. It was the subject of many
of our conversations. Even then, my own mind in-
stinctively rejected it as false to the good God. To
some it may sound extravagant that a child should be
interested in such things. I can only say, I believe
that religious ideas are among the first that dawn upon
the child's mind. At least, I am faithful to my own
experience.

Among other things, we used to discuss, 'whether
saints in heaven could see their friends on earth.' And
once, just after a most interesting debate on this ques-
tion, I dreamed that I died and went to heaven,
and immediately asked God if that doctrine was true. To
my great joy, he answered in the affirmative, pointing
me to one of the large open windows of heaven, where I
might satisfy myself by seeing Lyons, (the village in
which we lived.) I directly looked down, and saw
that it was Sunday on earth. Presbyterian meeting
was just out, and Mrs. Pierce piously walking over the
Green home from church. I remember this dream,
which was very vivid, was a great satisfaction to me,
and I faithfully and minutely detailed it to my venera-
ble friend.

I never looked at Mrs. Pierce with warmer affec-
tion than at those times when she utterly refused joining
some of our Presbyterian neighbors, in asserting that
my father (who was a Unitarian) was 'no Christian.'
She was so thoroughly penetrated with the reality of
his Christian character. She could not but see and
feel that he daily 'put on the beautiful garment of
Obedience'—that goodness as a robe encompassed him.
Often, after such assertions and such refusals, I would
dream the great Judgment Day had come, and with
the intense anxiety of deep interest, I was pressing
forward to the foremost ranks to see on which side
God would place my father; and always it was my
happines to find, that with an ineffable smile of sym-
pathy and approbation, God placed him on the right!

Mrs. Pierce was a native of New England, and per-
haps a descendant of the Pilgrims. At all events, she
possessed a large share of their energy and enterprise
of character. She had early emigrated to the State of
New York. The most conspicuous event of her life
was a journey, alone and on horseback, to New Eng-
land. Important business demanded it. It was long
before canals and railroads were thought of in this
country. Stage coaches were rare. She never wearied
of relating the adventures of that ride; and the valu-
able qualities of mind and character that enterprise
manifested never failed to elicit from my father high
encomiums of respect and admiration. The country
was new and unsettled. She travelled on through all
weathers, through all hours, coming in contact with
all sorts of people, yet never, as she avowed, meeting
other than respectful treatment and kind consideration.
If she had lived in this day, I doubt not she would
have ranked first among the Non-Resistant and Wo-
man's Rights advocates. To us children, the mar-
velous and thrilling incidents of that journey rivalled
those of Captain Riley's narrative, or even those of
Robinson Crusoe himself!

Mrs. Pierce was not wholly free from the supersti-
tions of her time. She was a decided believer in
witches. I can never forget her look as I said one
day, 'Mrs. Pierce, do you really believe in witches?'
With a solemn bow of her head, and in a most im-
pressive voice, she replied, 'Sartin, my child, sartin.'

Mrs. Pierce possessed rare fortitude. This was most
abundantly manifested when, at the age of seventy-
one, she submitted to a most painful surgical opera-
tion. A large vein had made its appearance on one
side of her head. She held many consultations with
my mother as to the propriety of having it removed.
Naturally enough for a child, I wondered that one so
aged and penniless should desire to prolong life, and
then, too, by risking so much suffering. At the long-
est, she could only live a few years more, and she
might die under the operation. But, with genuine
dignity and truthfulness, she remarked that it was
a duty to preserve life as long as God pleased to grant
it, and if, by having the vein extracted, she should be
able to do more good, be more useful on earth, she was
reconciled to undergo the suffering. A day was ap-
pointed for the operation. Mrs. P. requested my mother
to be present at the time, saying, 'I may die, and I
should like to have some friend with me.'

'On some fond breast the parting soul relies,
Some pious drops the closing eyes require.'

The day came. I remember my mother as she was
leaving our front hall door, on her way to Mrs. Pierce.
In her hand she held a basket containing some deli-
cacies and a small decanter of brandy—Mrs. P. might
faint. After some hours, mother returned, with the
joyful intelligence that the experiment had succeeded
perfectly.

Mrs. Pierce had borne it without a groan or a mur-
mur. She was in excellent condition. Then, with all
the absorbing attention of deep interest, our family
circle listened to the narration of every particular at-
tending the extraordinary circumstance. Mrs. P. ap-
peared calm and self-possessed throughout the entire
scene. A few neighbors were in attendance. She was
stationed in a large chair, so as to secure an upright
position and prevent a flow of blood to the head. The
surgeon then proceeded to carefully shave that side on
which the vein grew, a friend holding her head to keep
it steady. When the hair was entirely removed, the
surgeon, with a sharp instrument, cut just through the
skin two lines over the vein, crossing each other at
right angles. Then the four corners of the skin were
peeled back, and the vein cut out, while a physician
stood ready to tie up each artery as it should be severed.
When it was all taken out, the skin was replaced,
and her head tightly bandaged. Mrs. P. enquired the
heroine, and received the congratulations of admiring
friends.

Some time after this, Mrs. P. was sick with fever.
People said she would die. A lady calling on mother,
remarked something, in my hearing, that intimated
that Mrs. P. was afraid to die. I was greatly surprised,
and at once rejected the idea as inconsistent and im-
probable. Nevertheless, the idea weighed upon my
heart, and I firmly resolved to ascertain the truth on
that point. One day, mother commissioned me to take
some early ripe strawberries to Mrs. Pierce. Then, I
thought, was my time to have a little conversation with
Mrs. P. But when I stood by her bedside, and saw
how pale, feeble and emaciated she was, I had no heart
to talk. In the course of several weeks, Mrs. P. re-
covered, and came to tea at our house. At the first
intimation of her coming, I decided in my own mind
not to let her leave the house, without finding out if
she was afraid to die. I staid by her all the afternoon,
trying to summon up courage to put the question.
But not until the afternoon was gone, tea over, and
Mrs. Pierce actually shawled and bonneted, standing
on the threshold of our front door, ready to go, did I
find courage to speak. However, then going close up
to her, I said, 'Mrs. Pierce, are you afraid to die?'
To my sad disappointment and surprise she replied,
'Yes, my child; Death is the King of Terrors.' That
one, which I had heard, as I had her, so desecant upon
the blessedness of trusting in God—one whose soul
seemed so 'stayed on God'—should fear to die—was
to me a wholly unlooked for feeling. I could only refer
it to the monstrous faith of her sect.

THE HORRORS OF THE DARK AGES.

REVIVED.

The Sumpter County (Ala.) Whig gives the fol-
lowing account of the punishment which the 'law
dishing' citizens of Sumpter county recently inflicted
upon a slave who had murdered a young girl,
the daughter of Mr. James D. Thornton, under
circumstances of a very aggravated character:

'On Friday following, after due preparation,
they carried him to the spot where he so cruelly
murdered his innocent victim, and burnt him alive
at the stake.'

About three thousand persons were present,
who witnessed with various emotions the dreadful spec-
tacle.

'We were present,' says the editor of the
Marion (Miss.) Republican, 'but hope that we will
never again witness a scene like it.' The pyre
was composed of several cords of light wood, in
the centre of which was a green willow stake,
selected in consequence of its indestructibility by fire.

On the top of the pile of light wood the criminal
was placed, and securely chained to the stake.
While in this situation, he confessed his guilt.
After the confession was made, the match was ap-
plied, and in a few moments the devouring flames
were enveloping the doomed negro; his fearful
screams resounded through the air, while the sur-
rounding negroes who witnessed his dreadful agony
and horrible contortions, sent up an involuntary
howl of horror. His